Tuesday Oct. 9, 1962 Played on Thurs. Dec. 6, 1962

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(First five minutes of tape did not record)

The objective meaning of symbols.

Q: (Mildred Mayers) I seem to understand the meaning of the Solomon Seal
A: Five symbols are limited; do not involve volume. Each symbol contains something of the next level. Symbols are valuable in that they remind one of work. When you reach the next level, you have objective knowledge about the level where you cam from. Symbol is therefore never complete.

Q: (Louise Chasins) I cannot do a task unless you give it.
A: Write down a task to be opened and done in six weeks. Work has to be based on the realization of my necessity, of what I am. If work experience has had value in the past, bring that experience back to the present. Task to read All And Everything for five minutes every half hour for one day.

Q: (Charles Whittenburg) When I become present to myself I not as neutralizer between a conflict and from the three a fourth thing appears.
A: That is right. The duality in me is always mechanical, strongest wins. Another duality is when I have a wish for the higher level and the lower level and I stand inbetween. Ouspensky only talks about duality on a mechanical plane. Triangle cannot be made out of three things that are exactly the same.

Q: (Dianne Castagno) (A question about fusion)
A: All of my centers are mechanical, they can be fused for a moment, under the guidance of something higher. Two parallel lines do not count. The lines must cross at right angles. Keep a questioning attitude. The meaning of the way of thesly man. Fulfilling obligations of Earth with ordinary energy; paying Caesar and paying the Lord.

Q: (Robert Viespi)(Reports on his efforts to work during the summer)
A: A task in connection with smoking specified amounts each day. Experience has to be more than something in thought or feeling.

Q: (May Ripps) Report on self-given task to go against habitual way of always being pleasant and smiling.
A: Do not change behavior, remain the same but be awake in that habitual behavior. Gradations of awareness. Emphasis must be placed on something higher than ordinary life. Analogy of God, of consciousness as something attached to my head with a stick and always in front of me. I never reach it but I must never stop trying.

Q: (Angela Denis) Would like to prevent unnecessary thoughts.
A: Do not give them the attention they crave. They cannot be killed or stopped. Analogy to botony: Atrophied element and reduced el. The story of the pupil who was given the secret and also told not to think of the word hippopotomus.

Q: (Richard Wachtel) Would like to work without a task.
A: Task to select a task ach day and verify it by phone each morning

(Over)

at ten o'clock.

Q: (Elizabeth Schaley) ?????

A: Task to read All and Everything for the second time. First reading is compa able to a professional relationship, second is personal and third is as if talking to God. Man can then become a little triangle, however without solidity. First series is to destroy not to instruct and therefore groups are necessary.

Tuesday Oct. 9, 1962 Played on Dec. 6, 1962

(First five minutes of the tape was not recorded properly)
(The transcription begins in the middle of an answer to a question from Rhoda Goulding in reference to a question she had asked at the reading about entering eternity.)

..... eternity was not used in the right way. But, it is probably difficult to say, altho the meaning is there. If I enter into a possibility of conscious work, I will gradually understand the necessity of trinity. That is. I go from the duality into a trinity. The duality has to be changed also because that has become two opposing forces; one conscious, quite definitely conscious in the sense of being awake, and the other (one minute distortion in the tape)

.... less and less dense, lighter and lighter, less and fewer laws which will bother me." I finally will cometo the point of three. And, it is then still a question if out of the three I could become one. It is a very theoretical question. If it is possible that actually with everything which still is regarding the oneness subjective, could I become out of such subjectivity into an objective state? Ouspensky talks about it on the basis of the six pointed star, the Solomon Seal, as if that is an ideal man. But, that condition of the Solomon Seal is nothing else but an indication of two opposing forces, consious and unconsious linked up in a tri-unity of a simple triangle which has in it (???). So, as such, it is not the end of the possibility of man. And it is not even conscious. The question arise, if I, by introducing certain elements of a different nature, that is, of a higher level, I can reach a freedom from time as such. It only can be reached if I am at one and create three. That is, I have returned the process. When I once have one, and create something below me, then I am free from time. I do not know if you understand it. If I am on a planetary level, and I will create Earth, I will be free from the time element of Earth. If I continue to go further up and

finally reach three, becoming in three, one, I would be one, free from the time which governs three. And, on one, I would be free from whatever formally was there as time. If that were the case, one has become all time. Then, I am free from it. And that is what is meant by eternity. But, infortuenatly, you did not get that kind of answer. Moreover, it was not right. Instead of talking about symbols, (??)

QUESTION: (Mildred Mayers)Mr. Nyland, in the reading, as I understood it, we really do not grasp symbols, grasp the esoteric meaning of symbols without experience. Are these states as much separated as the symbols indicate, or have we, in one way or another, experience something right up to the six pointed star,in a way. So that we apprehend what it really indicates?

A: The five symbols as I have given it, ~~xxx~~, two, three, four, five and six, are very limited in themselves. It only indicates a certain planetary development. It has nothing to do with volum or the third dimension. For instance, out of the triangle you do not get a tetrhedron. Out of the square you do not get a cube, and things ~~xx~~ of that kind. It is very limited in that sense. Nevertheless, we represent symbols as representing a certain state of level of being. Now. I do not understand what the next level of being is unless I wake up to that level. When I want to un erstand the symbol. I have to have objective knowledge to understand it. In order to understand objective knowledge, I have to wake up. When I work, I will understand the symbol that belongs to that level. Then the symbol can remind me of work. But no symbol ona ever be understood unless I work. I change,in working, the knowledge that I have into a being, into an inderstanding which belongs to a being. So, I cannot, by just looking at it, derive from the symbol whatever the value is. I first have to learn how to work on myself. In the beginning of that chapter, Ouspensky says it is necessary to work on yourself in order to obtain certain knowledge. I tried to indicate

it in the answer to the first question: What was meant by unity. Unless I am unified, I will never understand the symbols. And I can only understand the symbols that then is lower then the unity where I am. When I try to understand a symbol which is on the same level as I am, a symbol still has in it something that belongs to the next level. And therefore, a symbol cannot express all of it on the level wher I am. You see what I mean by that? I am at a certain level. I understand a symbol because of work. This symbol represents not only this level, but also the next. That part I do not understand until I reach the next level.

Q: I think what troubled me, forme, I seem to perceive what the double triangle indicates. I seem to feel that I must some where in my experience, in my inner work, have reached an understanding or a point of objectivity, whether it is gone or disappeared, that has given me that understanding of that double triangle.

A: As soon as you have, let's say, reached the next level of bing, you have objective knoweldge reagrding the level of being where you are. It is not the end. There is planetary level, solar level and so forth, all the way up. So the question of objectivity and objective knowlegde is still relative. The same way as the question of man number four, fiv and six is relative.So, you see, ther are levels, and each level has symbols belonging to that level. From that level,you can understand the symbol provided you have worked. You represent a certain level of being and then you are able to comprehend symbols that belong to that level. Besides that what is the meaning which you can comporehend, ther is in a symbol the possibility of a higher level, in each symbol. That is why a symbol is growing. That is why a symbol never is complete. It always indicates something of a little different nature which is higher in level. That part of the symbol I will understand when I work and grow and reach a higher level. Then I understand the symbols

~~on the lower level~~

of the lower level complete. The symbols of the same level again I understand ninety percent.

Q: And that is limited?

A: And that is what is the stimulus for work. You see, a symbol is never complete at the level whete I am. It always leaves the possibility for myself, because of the symbol, to wish to know. That is the value.

Q: ??

A: No, it is not clear.

QUESTION: (Louise Chasins) (??) I find it very difficult for me to give myself a task and continue to do with the same vigor as when you give me ax task. I would like you to give me a task.

A: Do you want me to make it easier?

Q: No. I find the only way I can do anything is when you give it. (??) I have tried many times to do something on my own and I cannot.

A: Wht don't you write up a task and hide; it, to be opened six weeks from today. You know it is there, Six weeks later you will have to open it. You put, as it were, the day of reckoning away from you. It is not you any more. You have outlined what your task is going to be and you cannot monkey with that. You bury it for six weeks. After six weeks, you open it and then you see what you have done. But all the time that you think about doing or not doing the task, you will also think about the fact that you will have to confront yourself with whatever you have written diwn. You see, ther has to be some way by which people substitute me or whoever it is, for something that becomes their own. It has to be based on you r wish to grow. And the wish to grow has to be based on the realization of what you are. So, the fact that you cannot keep a task unless I give it, means that you do not realize the necessity.

Q: That is not true.

A: Then I am quite certain that if you remember the necessity, you will do the task.

Q: ??

A: What is the necessity for you?

Q: I want to work. I want to grow. I know that I and I know that I need it.

A: Do you experience it?

Q: I have in the past.

A: Good. Can you remember that when you have an experience? Can you bring that back to youas an experience again?

Q: I don't think so. I have tried. I really have tried.

A: And you cannot bring it back? You mean the experience has lost its value?

Q: It is part of me. I do not know whether (???) The value I have is the memory.

A: Yes and then you bring it back as if its now. An experience, a real experience, does not lose its value. It stays with you.

Q: Yes, it stays with me in memory.

A: Bring it back. Bring it back to the present so that you relive your experience. For insatnce, if you lie, you have a memory that you have lied. But at the time when you lied it was an experience for you and you hate d it. It was not just something that you admitted to yourself that you told a lie. But you saw yourself as person lying. You were unreliable and you had an experience of telling yourself: I am that kind of a person. I lie. And I hate it. I do not want it. That is an experience that can be so deep that you will never forget it. And later on, whenever you remember such a statement about you being a liar, you will connect it with an association of the experience of being a liar. Then the experience is now again experienced. It is not in memory any more. Take anything in your life that has had a meaning. The loss of something for which you were, at the time,

weeping. You will say: When I think of that, it brings tears to my eyes. It is the difference between that what I mentally admit and that what I admit with my feelings. When I really thru and thry know that I need work, at any one time, If I have difficulties with a task, I will to bring in the realiztion that I needit. Then, if the circumstances are right, I will work. You will not beleiev it. You will not think it can actually have that value. But when one once truly experiences it, I almost would say, the nothingnessof oneself, the rottenness of oneself, the inability to do certain things, ~~ax~~ if one sees this as something that I experience I am such a stupid fellow, then the fact of that will bring back the feeling with experience and I am again there, exactly at the same point as when I was when I actually experienced it. Only on that basis. I say that the really wish is not as yet strong enough. Think about what I have said. It does not mean that you have to agree. And I will give you a task because maybe you have to be helped. And if the fact of the task in a group, a task which I know about, can be helpful, certainly. But it has to change into a task for yourself. Some day, sooner or later, we have to have a self starter. We have to have something that will be within us and will continue regardless of whatever happens, regardless of whoever (?), regardless if God Himself me that you cannot do it, that I will say: You do not know what you are talking about. I wish to work. Every ~~daxxfaxxxxx~~ half hour for one day, you can select the day, every half hour sit down, relax, read for five minutes in All and Everything. You must do this come hell or high water. If the babies cry, you have to do it. It is a very difficult task. It will teach you something that will make for yourself the necessity of submitting to a task which is important. After that, you will never lose the taste. And after that you will connect that with a real wish to work. Will you undertake it?

S: Yes.

A: One day only. Let's say, from nine in the morning until five. It is already quite long if you do it every half hour, honestly, sincerely, sitting there, trying not to be reminded of anything. The telephone - no answer. It is you. Yes? Good. You do it.

QUESTION: (Charles Whittenburg) I want to ask about a question relative to the triangle that was discuess this evening, in my own personal work. Would this be a valid example of work. That is, I notice in myself two forces. One force wishes to commit a certain act and the other force wishes to block this act being committed. Then I become present to myself and act as Neutralizer and thereby a fourth things appears that is not of the three.

A: You want to know if that is the right way of looking at it? Yes. Where, otherwise, would the third come from? It must be.

Q: I ask because you said that sometimes the first force must be a conscious force. (??)

A: We talked anout the duality. But when it is said in Ouspendsky that a conscious, so-called, mental effort and a mechanical one, which opposes the mind. He emphasizes a great deal that ordinary form of behavior which is mechanical. It is only two. The duality in no never can be solved that way, because if I try to solve a duality, that is, I will either go one way or another, both mechanical. The one that is the strongest always wins. If I want to resolve it so that I have both, I have to enter into something else, understanding the difference between this and that, as something non-mechanical. I will have to introduce a third force, if that were non-mechanical, to combine with the two mechanical forces. It cannot be done. But I can introduce something of the same nature, that is, I can be present on the level of the mechanical force, if I can change one force into a non-mechanical one. For instance, if I make a duality between my mind and my feeling, it is all mechanical. Very often I go because my mind says go, my feeling says Don't go.

These are things that inordinary life are just like a duality. I make up my mind and finally I do this. But the real duality is: I am awake. In my awareness I see my mechanicality. Not I have in me two forces; one draws me to the next level, whether the other forces me to live on this level. Andit is, as I said last time I think, like walking up Lexington Avenue. You see, I am now changing this so-called conscious force, that is, a mental ine, into an objective force which I realize at the moment when I am awake. Then I know what is non-mechanical. When I now have a wish to reach a higher level and there is a wish for the lower level, I can out myself in between, because the nat nature is different. I am not taken up by both mechanical forces. I am not either taken up by a mechanical one or a non-mechanical one. Now, the neutralizer has to extract from the mechanical force enough to substantiaite the non-mechanical. In other words, I want to have food for the non-mechanical one. It is the real conscious wish. I have to take it from that what is mechanical. For that, I need an operator, who can transform and convert from one level to another. This is my neutralizer. But the three of them have to be under the guidance of something else which is really interested in this fact of the triangle. And the triangle becomes in this effort of wanting to wake up, xx havin its feet on the ground, having its mind in the clouds. The realization of this unity becomes then one, regarding that what is the fourth one outside, which is already on a higher level. You see what I mena?

Q: I am not sure.

A: The duality as Ouspendky has given it is a duality on a mechanical plane. He talks about conscious part and a mecnanical part. The conscious part is represented by the mind. This is where he makes a mistake. Of he wants to say the mind in a conscious state, it is different. Then I introduce a different kind of element. But if I have just an ordinary mental process with an ordinary mechanical or

feeling process, I will go one way or the other and finally time will decide it for me. I will go one or the other. But I am xxxxxxxx not on a different kind of level and the duality does not belong to the triangle. (??). Not at all. Many of these symbols are not at all correct. (??) ... because to go from the triangle to the square does not mean that I immediately go from the triangle to the square. Why should I? A triangle is like this. It is (??). How will I make a square out of it? (??) The whole thing is *not* based at all on the Law of Seven. And still, we are taking about phenomena. If there is one, two or three, alright, Do Re Mi should become one. In relation then to the triangle, this one can start to function. Then it is made up out of three but then it is a force in relation to the nexy one by means of certain other influences. It can make a square, of course, but not before. So, the difficulty in this duality is that I take first mechanicality and then I try to use it in order to make the triangle as a unit. I cannot make a triangle out of three things that are exactly the same. Unless they are under the influence of something outside which wishes to use it, which is sometimes the a possibility if I introduce instead of one of the mechanical forces, another one which is non-mechanical. Then I have thereby a link to the possibility of the next level. You see, there are two ways. It is quite correct. It does not make any difference how I start because even if I start with three equal forces, all mechanical, if something is outside which wishes that to combine into one, then I already am that one, and the conscious force is there because I am there. (??)... conscious force as a higher level and the lower one, I introduce already another element which then because of someone who can act as neutralizer, can combine and then, in itself, become one. You see, then you might say, I do not need the I. (????) we can almost twist it any way you like.

DIANE
QUESTION: (Dianne Castagno) Afetr the triangle becomes fused within

ourselves and fusion takes place, and you become one, does that mean
(????)
A: No, not a line. Not a line yet. It is a point. It is a point of realization of oneness which is a contact them with an objective value, probably of the next level and maybe higher than that. You have to see this a little bit more schematically. I am a human being. I have three centers. Something in me makes the three centers under some kind of influence which I still call Magnetic Center wanting to become, as well as I can, one, regarding that what I do. It means I have to have something in my mind which I call an idea. I have to have something, a wish, which wants to make this idea actually practical. It has to be put ina form by means of my physical center so that it is an application of the idea in relation to whatever I call reality, reality, of doing, under the influence of my wish, wishing to do this. This presuppose on the level where I am, considering all three of my centers of a mechanical level, it presupposes a real something like magnetic center, wishing to direct the possibility of unifying the three. In becoming with head, heart and hand, one, at a certain moment of being aware, not being partial, at at that moment what we call simultaneity, the possibility exists of fusion. That is, I am then one an din this oneness, the three component parts do not exist any longer for that one moment only. And this one moment, regarding the level of time where I operate, it is a point which is reached and then, by means of this duality represented by a second line which now is across, not parallel, it is across, against going up, it makes contate with thenext level. If the force is strong enough, it can make contatct with a higher level and a higher level. In any event, from the stand point of where I am now, I reach, by means of this vertical line, that what I call objective from my stand point. It is not final objectivity. It will have the taste of it because it is in contate with it. I can also say, if it is strong enough, it

reaches infinity. But, those are just words. It is of a different kind of naturex from where I am. And at that moment of fusion, I am in contact and have a realization of being of a different level. At that moment, at a higher level, I see that what is below me as a unit. I am one. But that what see I am one, is I. It lasts for a moment. I am back again in ordinary life. If I make it again, I have another point and all I will reach is a point of objectivity, a point of objectivity, a long time nothing, a point of objectivity. Gradually, out of this, thousands of times, I will have a little bit longer dot, a little bit more time duration, a little bit more intensity, a little bit more ability to hold on to it, and gardually, out of that, it is possible to make a little line, a little line. With more and more work, concentarting, trying to wake up... this is the one thing that never can be firgotton. I only can be done if I am awake. It cannot be done by just looking at it. It cannot be done by just thinking or even doing it withou a head, or even having a wish. The things have to be fused. I have to be ina state of being. In a state of being, I do not think, I do not feel and I do not do. But it is made up of that. I am. Amness is quite different from any of my ordinary functions. And it is only thr amness that will give objectivity. The rest is all subjective and it stays subjective. And no amount of wishin well or trying to think in the right way and all that nonsense. It is not a question of waking up to make an effort to wake up. Not even the use of the word to make an effort is enough. It is the actuality of being awake, of fighting against darkness. When that is there, I have that amount of objectivity because I have fought for it. If it is not based on a struggle, on a realx wish to wake up out of this condition of my sleep, I will never understand what objectivity means. But when I understand it, then I have a taste of that and then I constantly wish more and more and more of that. You understand what I mean? It is not this line that counts, not two parallel lines. It is this line that

that has to be crossed by another line. That is the duality. Parallel lines do not mean anything.

Q: Well, according to what I heard this evening, they believe that two parallel lines mean something. And that the symbols have a quite definite meaning and quite definite goals.

A: If I take two parallel lines, why don't I make a triangle out of three parallel lines? Alright. It comes to the same thing. No, the line have no more meaning that that. (???)... that is all that two parallel lines mean. That is all that is meant by the so-called duality. But that duality will never give me trinity.

Q: It was very interesting to me because I had never heard(???)... and usually when I hear you, even if I do not understand it, it is almost as if I agree with you even if I do not understand you. Whereas there I have a chance ti think about what I was hearing and sort of filter it. (??)

A: Now, you better apply that to whatever I say.

Q: Yes, I am trying to do that.

A: I have said many times to keep a questioning attitude. Never take what I say as the last word. You have to verify it for yourself, think about it, ponder about it, experience it if you can. And then, if you come to a conclusion which is different from mone, then you have something to talk about. Then I will try to convince you in some way or other that (??) But you have to be clever about that.

Q: Would you say that that is what Gurdjieff means when he says this in the way of the sly man?

A: Yes, it means that you can never sit quietly and think that you know it all. Every time when you are in that kind of a condition, the devil is has the upper hand. It is the constant work that is required, the constant awareness. I know it is impossible and I do not think it is really that requirement. I think the question of being awake means that at any one time when it is needed for me to

be awake, I can be awkae. But the rest of the time, when it is not necessary, I should not spend that energy for ordinary life. You see, it is an entirely different concept. It has to do with the natural division of forms of energy in accordance with the (??). And I remain responsible for the expenditure of higher energy, that is, lighter or less dense energy only for such purposes when it is necessary. But when it is not necessary to use that kind, I should use ordinary energy. The maintenance of my body requires ordinary energy. And I can never apply so called observation energy for the maintenance of my body. But if I happen to meet someone that requires a vert interesting combination of thought and feeling so that my action ~~is~~ has to be dictated by something, let's call~~x~~ it, insight, then I require somother form of energy which at that time, because of awareness, I will be enabled to do that. You see, this ~~is~~ question of being awake does not mean I can be awake nor is it necessray to try to be awkae. But I have to be awake when I can. When the possibility exists for making food of that kind, I should work. Then at any one tome that I wish to draw on that bank account, I can write a check. But it does not mean that I write checks all the time., only for certain purposes. Once I compared it to a telephone. I do not hang on the telephone the whole day long. But when I need it, I need it, and it is there. It is that kind of requirement regarding my work when I am on Earth. The fact that I am on Earth means I have to fulfill obligations on Earth. For some of the obligations on Earth, I have to use ordinary energy. For the requirement of growth from Earth to another level, I nedd other kind of energy. For behaving sometimes on Earth as if I am in Heaven, I need the higher kind of energy. But I do not have to do it all the time, as long as I am still in this body. When I die, that is a different matter. Then, let's hope. I will go to nother kind of level and I will have to spend that kind of energy. If I do not have it, finished. If I do not have Body Readjan, finished. As long as I am on Earth, I

Must pay Caesar what is due to him and pay the Lord what is due to the Lord.

Q: And Caesar can be paid with ordinary energy?

A: Yes, many times in ordinary coin, with even reserve energy to spare because I do not have to use so much which I now misuse and that goes in the gutter. I become responsible for all energies I have. The energy I receieve from my breathing I remain responsible for. The energy I receiev from ordinary food and digestion I remain responsible for. The energy I receive from conscious impressions I remain responsible for. So that totally, as a man, I am a mixture of everything; Man number one two three four five six seven? No, not seven. Four, five, maybe six. Alright? You Understand?

QUESTION: (Robert Viespi) This summer I have been working but never have I given myself a task. I thought about it but I didn't do anythin about it. (??????????)

ANSWER: What would be difficult for you, that you think for yourself: I don't want to do that?

Q: I am not sure. I think it would be difficult for me now for a week to stop smoking altogether.

A: You are not attached to it are you?

Q: I can. I have stopped before, but right now I am (???)

A: How many do you smoke?

Q: I smoke cigarettes and a pipe. I smoke quite a bit, a pack a day and a couple of pipes.

A: One day you can smoke apipe. The next day, half a pack of cigarette.

Q: ??

A: You can smoke as many pipes as you like. The next day, half a pack of cigarrets.aThe following day a pipe three times. Make it a good large pipe. The next day a quarter pack of cigarettes. The next day, one pipe. The next day, no cigarettes. Alright? That will give you six days. On the seventh day, you can do as you like. Alright?

Q: ??

A: Remember yourself. You try. Remember yourself, the purpose.

Q: I have one question to ask. (?????)

A: Probably. But each time you would like to smoke a cigarette, instead of hating it, you remember yourself. You will be reminded many times. Eevn if you do not smoke, you will xx think about it. You will remember. You see, the thought will come regarding the task even without doing the task. Any one who has an experience and a wish to work, will then xxxxxxxx work. It is the difference between having an expetience and something that is in your mind. An experience, when it is there, can be instigated by xxx practically anything and then immediately changed into a wish to work, if it is an experience. If it is a feeling or a thought, it will not have that effect. You will simply say: OK yes; and let it go at that. With an experience, you will do something. So, on that basis, Louise, you judge if you have an experience and really thewish, or if it is still something that is superficially either in your mind or inyour feeling center. Try to keep track of it for yourself, to see what that kind of level could be, what is the level of being more awake, so that at then end of the day you can say: I have had more monents of really being aware of myself and myself, also for just a little longer time than just one fleeting moment. Alright? Youdo it.

QUESTION: (May Ripps) ?? Last Frinday in trying to wake up, and getting out of bed in the morning, I felt dopey and kind of slipping into a very mechanical way. And suddenly thisx desire, this strong desire came up: I will not let the day go this way. ?? It seemed like a feeble effort to wake up. ??? I felt that I had started to work again and I did not want to let it slip by. I tried to think of something that would cause me xx to make a certain effort, making thing uncomfortable enough for me so that I have to be a little bit

more awake". I tried something that day as well as I could. Usually, during my work day, I behave in a certain way with almost everyone. That is, I try to be very pleasant and smile (??) all during the day. ... I tried to be very unsmiling and very serious and be completely different from my usual way of behaving". So, I started out the day with that thought in mind. Even if someone smiled at me, I would not return the smile. And so, I started out. And it happend that day that I had the opportunity with many different people. ??? It was a very good experience of being much more awake to myself. And my usual mechanical way (???) .. also observing people reacting to me and how their manner ??? And then, as a result of that, this feeling I had once before: How interesting ?? ... when you set out to do something with a certain intention, you can do this and feel a little freer than just being subject to ordinary mechanical behavior.

A: Did you wake up May?

A: ??? I did not wak up fully in the sense as tho I were seeing myself from outside, looking at myself. But I was very much more aware and I was able to observe myself in a more impartial way. And I caught myself once in a while just beginning to smile, almost???

A: Now we continue to smile". Every time that you would have changed it into a non-smiling, you wake up and continue to smile.

Q: Mr. Nyland, today I decided to try to be (?????). I would try to be very smiling.

A: I would like you to stay exactly the same, habitually. But I would like you to wake up.

Q: While I am smiling?

A: Yes, you see, you remember now that you should not have smiled and the tendancy would be not to smile. That will help you to be awake. Now you are awake because you remever that otherwise you would not smile. This time you continue to smile and you still are

awake.

Q: ??

A: You will see that you lose it almost immeduately. You will lose the awareness. As soon as you go back to your habut, you will lose it. And the trouble is that you have tomaintain it while you smile.

Q: ?? .. at a certain time, out of nowehere, I lost it because I responded in a mechanical way. I could not stop it. ????

A: And now when you smile and you are awake and you lose it, you bring it back and you wake up. You wake up again.

Q: Would you say that again?

A: You see, here I am. I know that I smile. So and so comes in and I say Goodmorning. I smile. In the task, I would not smile. I would have tried to wake up. Maybe I was awake, maybe not. Good. In this case, I will remember that otherwise I would not have smiled, now I will smile. This time I will smile with being awake. I have to be present if I say something, to be present to my voice. I have to be present to my smile. I have to remain awake as I smile. You know, I have to keep on, as it were, (??) if you like, but since it is a habit, you will lose your sense of awareness. Then a little later you will remember that you should have been awake. Then you wake up. You see, there is no use crying over spilled milk. It is gone. Here you have a chnace at another moment to wake up again. And, as it were, you try to start your day with that kind of little, once I calle them xxxx stars, shingin points, making out of the day much more of a possibility of light. It is still a star, a star, a star, a star. It is still night. But there are differences between bright nights and very cliudy night. A bright night is already a step in a certain direction, certainly towards light. It may not be very effective; I have called that one o'clock in the morning. And the gradation of being awake run all the way from midnight to midday. Naturally, if it us twilight, naturally, I would like to wake up a little more.

But I have to make the effort. If I make an effort a little more, or a little better ot more intense, maybe I can be more awake. And if I can make many ,any more ~~stars~~ stars, pretty soon the stars will replace almost the sun. You see what I mean? I live at such a time in a different world. The point is not any more to smile or not smile. The emphasisi has to be on being awake. And in that, I can do almost anything. I can smile ot not smile, provided I stay awake. When I am awake, I will do the right thing. When I am awake, I will know ~~I~~ that I did not have to smile if I didn't really have to; that I did not even have to spend the energy. But then, it is not trouble for me not to smile because I have another way of knowing. I am trying to establish in myself a new way of reasoning, a new way of living, a new way of feeling. I have to out myself ina different state of being, where I have also ~~xxxx~~ feeling and thinking of a certain kind. But, from that stand point, I look at my mechanical behavior, my ordinary functioning, and I start, in that way, judging about what is right and what is wrong. The realization of the difference between a conscious state and an unconsciousstate, does not mean that I can change the unconsenios state into nothing. But I change the uncon- ~~xxxx~~ scious state as something which can be combined and become servant for something that is conscious. Under the influence of my conscious state, that what is now my personality will perform in the best way it can; woth the least amount of effort, with the least amount of loss of energy, the best way of how they can combine to be one. But it is not that that I am interested in. I am interested in a relation ship between a state of reasonablenes, a state of mind which functions correctly, a state of my feeling which functions correctly and who has as its servant that kind of a personality doing this. You understand what I mean? The relationship changes entirely. It is gradual if the emphasis ~~xx~~ is on that what is a little h~~i~~gher level. But that higher level is naturally far ~~xxxxxx~~ from compiete but then it is

just alittle more thatn what what now in my ordinary life. So that my ordinary life and all its little wishes is subject to something that is just a little higher, then, I already have a good relationship. You see, the question of God is not something that is way up there. It is probably true that infinity probably is there. I cannot conceive of infinity as something that is like a sphere beconing one. I cannot realy understand such a thing with my mind as it is. I cannot see ~~xxx~~ anything that is a time duration becoming a point. I can talk about it theoretically, but to have it as a concept or to have it as an experience is quire a different hing. I cannot say my life becomes one when I die. I do not die. So, I do not know that experience. If I did die at a certain time in my life, actually had an experience as if I die, at that time I would see my life as one. It is only at certain times that I have, in the question of being objective, at certain times it seems as if then everything that has bound me is gone.This experience I can have. But otherwise, for me, that what is just a little higher is already God for me. And it is far better for me not to hope for something ~~xxxx~~ quite unusual. Instead of that, I have to have a practical possibility of being subject to something which as a different quality but which is still enough in contactwith me to understand me. So, the next stpe is the planetary level. The ~~xxx~~ next step means the lanetary level in me is the totality of my emotions. That what is totally my emotions, will give me a motivating force for life. This can be my God. Therefore, my real wish is the kind of thing that can pull me out of this abs bring me to a higher level and from which standpoint I still have enough contact with my ordinary life not to be too far removed as if I were God already. The road is long; step by st p. It is only when I am on the next step that I can see the previous step. When I wish to go on th the third step. I have to see that that what is on the second step, has to come (??) . If I am too far removed from it, I

lose contact with myself. Ilose energy. I become harassed or I become disappointed or I realize the impossibility of many things. It is quite stupied to continue to be in that. I have to have something that is quite close but it is like a father walking with a son. He may walk a little bit ahead. But he still has his hand. He holds the child. In that way, my God is my God just a little bit ahead of me. The wonderful thing about God is that he keeps on being ahead of me. You see, I never reach it. I walk. In front of me is something fastened to me, I call it consciousness. And I walk but all the time it keeps on. Can you imagine such a thing attached to me head, right in front of me, on a stick? But this is the picture because, you see, if that is not there, then I lose hope. I have hope because it is in front of me. I never reach it. And that is the paradox: That I constantly will see it and I will never reach it. But I will all the time have a wish to reach it. And even if my intellect says: It is connected with a stick and it is there and you never can get it, my feeling says: But I will. This is the picture of life. Never beleive your mind, Beleive your feeling. You feeling can be quite real. Your feeling is the motivating force in ones work. The feeling is the possibility for reaching the next level of being. What happens after thar is another thing. To go from the planets to the sun is an entirely different thing. It has nothing to do with Earth. But I am now talking about being on Earth and wanting to take one step. and that one step is that what motivates my life during the day. My wish, my wish to wake up, my wish to become what I call Gid is far removed but a taste as if God already holds out his hand and all I have to do is to reach out for it. It is important to see this. It is important to see this when you do a task. It is important to realize that a day could go by without even wakingup. It is important to see that out of a day there are thousands of opportunities that could become

ntars indbead of being dead points. Otherwise, dne point is exactly the same as another. There is nothing connected with it. All of it is unconscious. All of it goes down the drain, all of it becomes past. But, if I can select out of the possibilities that are coming to me as future, I can select that and that and that moment. At the moment when it passes thru me, at that mmoment I can wake up. If I see that as a possibility, then I will really work and I will really pray then that for me I can say: I have, I have it, I love. Then I say: I am. When I say: I am, then in that,all of me becomes one. Try to think of it that way. This is a matter of self consciousness. This is a matter of uhity, of being one regarding that what I am doing; to be presetn to myself doing that; I am. And the amnesameans that what I am now. It is a good thing that Am endd with an M. It is that vibration when I say: I am, that vibration sits in me some where here, some feeling going as if it vibrates and I tehn say that that amnesa is God for me. Make your day like that.

QUESTION: (Angela Benis) I would like to know if there is a way of presenting unnecessary thoughts. I become aware of them and they are already and I always try to stop them.

ANSWER: Relax your body.

Q: I mean just silly thoughts, I think about telephone calls or...

A: Leave it alone.

Q: Couldn't I elminate them before they come?

A: Do not tell them not to be there. Just do not pay attention to them. Relax your body. Relax your feeling. Be very quiet. Allow the thouhgt, whatever is there, to take place without following them. A thought is something that wants attention. It really craves your attention. You give it by continuing with the thought.

Q: No, I immediately kill it.

A: You cannot kill it because something else comes up. You must not change it. It has to be atrophied. It cannot be killed.

There is a difference between cutting something off or atrophying it. Atrophy means I am not giving it life. Then, on its own, it shrivels up and then simply disappears because it is the life that it does not get. Even when you say: I kill it, you already give it life. It sounds paradoxical but it is that you pay attention. Even if you say: I do not wish the thought, you give it already attention. The acceptance of that what takes place means that I am not interested in any wish whatsoever, against it or for it. I have no desire to continue with a negative emotion. That is the way I eliminate them. I do not eliminate it by supressing it. The energy stays there and it comes out in another form. It is still there because I pay attention to the necessity of killing it. It is quite wrong. Negative emotions are wonderful material to work with in the right way. And when you say: I stop it, you do not stope it because another thought comes. Of course, you can try to eliminate certain things that you do not want to think about. Most likely, you will continue. I told a story once about a pupil who went to the master and who wanted a secret. He had been working for thirty three years and the master did not want to give him the secret of how to do this and how to do that. Finally the master said: I will tell you. So he told him. Ah, the pupil was so happy. He went out of the room and just as he opened the door, the master called him back: Wait a minute, wait a minute. Now, when you try to think about it, don't think of the word hippopotomus. I pay attention by associations from the outside and I cannot eliminate it. Only when I do not pay attention. Who is there? They live on attention. This is their life. If that is not given, as I say, it withers. And it is this atrophy that is necessary. You see, it is different from reduction. In botony, there are two terms. One is a reduced element and the other is an atrophied element. The atrophied element can still be part of the vine but nobody is interested in it at all.

So, what will the poor little part do? It does not receive any food and it must dry up? It is dependant on its life condition on being fed. And then the life is withheld, that is, when attention to life is withheld, life will die. Take a person. He is alive. If nobody pays attention to him, he will die. (??) Mss Why does nn one almost logically want to have attention? Many people in ordinary life, if they do not, they feel sad and sorry. If you go to an unihabited inland, there are very few people hwo can stand it. Why are they afraid of people in space ships going around the world? They might get mad, exactly because they are alone/And they have nothing to communicate, nothing happens, not even the echo of their own words will help the,. After a little while, that wears off. And then what is it? You see, this is a question of not receving that kind of impression which (???).So, the revers: If I kill my thoughts, I pay attention to that kind of thought. Then it is not gone because by killing it, I cover up the flow of life and that life still has to flow. But, if I mis-direct it. or direct it in a different direction, then life is still there for other purposes. It is only not going in the direction where it becomes, let's call it, useless. You see what I mean?

QUESTION: (Richard Wacthel) ??????? ... somehow that I continue to try to give nyself tasks ???? even tho it has not been successful.... ??? I try long enough I might remember nyself. This is my felling.???

ANSWER: We will go fifty-fifty. You can select a task. You call me at ten o'clock each morning. Tell me what the task is. You see? When you get up in the morning, you think about what kind of taks you will do that day. At ten o'clock, you call me . You tell me what the task is and I will say yes or no.

Q: I understand. ??????

A: No. You see, you tell me what task you have for that day.

Q: Yes, but now I have a task to call you up every day. ???? then should I try again after ten o'clock?

A: If I answet the phone, I will tell you. If I do not answer the phone, you have a task which you made yourself. Alright? It is quite possible that I am not here every morning at ten. Tomorrow I will no here, I hope. The day after I will not. The day af er I will not. The day afgr I will not. The day after I will not.

Q: That's fine. I would sort of like an answer to the question I had before.

A: No. No, I do not want to give you a task.

Q: I don't think I should have one.

A: I don't think so. I do not think it is becessary. I think there is enough alive in you. You have to ? when you are really quiet with yourself, there is enough desire. It is constantly overshadowed by your activity and there is a certain amount of youthfulness in you that simply takes the place. And if you become solely responsible fo r it, you will it much quicker instead of me telling you. Alright? We will leave it at that.

Q: (Elizabeth Scahley) ?????

A: How much have you read Beelzebub?

Q: One and a half.

A: You finish it now for the second time.

Q: ??

A: And now you are really going to finish it and you are going to listen to yourself while you read it, if you can, aloud, so that you finish the second reading in a vert short time, every day. Honestly, sincerely read it. Ten pages, fifteen pages, twenty pages, every day.

Q: Is that a task?

A: Yes, that is a good task. You have got to be more in contact with

ideas.

Q: ??

A: Yes. Do not think. In the Arch Absurd you have to read every word. But if you are already half way in the second reading, then you are probably past. But, there are still many passages in it that I am sure you would like toskip. Don't. You cannot do it. But you must rad. Who has read the book three times? (General response) Not everyone tho. The first time when you read it, it is like a relationship expressed by professional work. You consider the book very mouh like you consider other people. You syill are on a plane of having an acquaintanship with other people. mit only professionally. That is, in yourrbusiness you meet them but you do not know veru mouh about them. Exactly the same way, you do noe know much anout the book when you read it the f rst time. Ehe second reading is quite a different thing. You read it aloud if you possibly can to someone else or to yourself. It is comparable to a personla relationship. It is then as if you consider the book as if something that is close to you and it is dear to you. It is also near to you. And it has already much more meaning then the first reading. The third reading is really to yourself. It is reading as if you are talking to God. It is your private relationshop with work and whateve it means, as represented by the book itself. And you must consider that any tome when you start a new cycle of reading that you have to have that kind of attitude. These three relationships are important to man because they make man what he is on Earth, even if he is only a plane. He as yet has no direction of sociological behavior or influence on other people. It is only when he has read the book for the third time that he can start to begin to have an effect on someone else. The readings are necessary for each person to see for himself what he is made of and to realize these three relationships; professional, personal, and private, which eill then make him, let's call it, a little triangle. But it is still a plane and it is very far removed from any kind of

solidity or any kind of third dimension of himself. So, anyone who has not rwad it ~~for~~ three times, read. You have to learn how to become towards yourself. You must understand that in the first place, the first series is destruction; mercilessly destroying something in one. It is not instruction. To~~x~~ some extent, In Search of the Miraculous is a little bit more advanced because he talks about what to do about how to wake up. Inthe first series, there is no~~x~~ way as yet, altho there is talk about sleep and waking up. There is talk about Parktdolg Duty. There is talk about self-awarness; about the strange psyche of human beings. There is very little said about how to wake up. In the second series, it is only a possibility of such things existing in the form of remarkable men. It is not as yet giving you the meann of how to wake up. In the third series, there are instructions: What to do in order to be or to become "I AM", to make life real only as I am. To some extent, groups will substitute for the third series. Therefore, they are important because the book, even if you read it three times, will not give you that ~~kkk~~ kind of information that is necessary of how to become objective towards oneself. For that reason, even if you read it, you will not get out of the book that what you now need. And if you realize you need it now, being based on that what you understand of yourself, when you have destroyed what Ouspensky calls self-conceit, When you have lost vanity, pride, all the various little attributes, all the psychological twists and kinks, that you really start to see yourself as you really how and how little one really has as possession, that then in one a desire is born to do something about it. Then you will start teal work on yourself in the way of observing, participating and doing then what you can to make your life a little different. All of that still is ahead. All of that I would say it is practically ahead. I do not care of one has been in contact with ideas for one year or five years. It is a question of ones life. And many more

years are necessary to undo all the (?) that has been implanted in us because of so-called cavalization and well meaning friends, including father and mother. I hope you realize it for this week. And sometimes for yourself, when you are quiet, that you will pray. I do not care to who,. You can pray to your big toe nail if you like, provided your attitude is right. The realization of that what we are and what perhaps w could become, if you work. Good noght everybody. Have a good week.